

# The Paraphrase of de. Erasmus of Rotterdam vpon the third Epistle of John.

The elder vnto the beloued Gaius, whom I loue in the truth. Beloued I wishe in all things, that thou prosperest, and farest well, such as thy soule prospereth. For I reioyce greatly, when the brethren come, and testifie of the truth that is in the, how thou walkest in the truth: I haue no greater hope, then for to heare home that my sonnes walke in veritie. Beloued, thou dost faithfully, whatsoeuer thou dost to the brethren, and to strangers, which beare witness of thy loue before the congregation. Whiche brethren if thou hopest to waite of thy journey (after a goodly sort) thou shalt do well, because that so thy names sake they went forth: and toke nothinge of the Gospels. Wherefore ought to create such, that we myght be helpers to the truth. I wote mine the congregation: but Diotrephes, whiche sought to haue the preeminence among them, contrary is not. Wherefore if I come, I will declare bys heede whiche he doeth, and charge on him with many such wordes, neither is therewith content. For onely he himselfe reuerceth not the brethren, but also he forbiddeth them that woulde, and thrusteth them out of the congregation. Beloued, folowe not that whiche is euill, but that which is good. For that doeth well, is of god: but he that doth euill, seeth not god. Demetrius hath good report of all men, and of the truth his selfe, yea, and we our selves also beare record, and we know, that our record is true. I had many thynges to wryte: but I will not much pake and penne wryte vnto the. I trust I shall shortly se the, and we shall speake mouth to mouth. Peace be vnto the. The louers salute the. Here the louers by name.

The text.



The elder vnto the very louynge manne Gaius, whome I loue sincerely. Dearly beloued, this doo I wishe for in my prayers of Iesu Christ, that like as thy soule doeth prosperously well in continuynge stedfastly in the Gospelles doctrine, even so it may also doe prosperously in al other matters, Christ being thy good speede. For I haue conceaued no small pleasure of the saying of the brethren, whiche are come vnto vs, and haue made re-  
 porte of thy sinceritie, they beinge as true witness bearours, as thou truly folowest the truth of the Gospel, not onely in profession, but also in thy studies, as in all thy whole life. For there is no matter that maketh my harte more glad, than if I chaunce to heare, that my childie, which I begat by the Gospel vnto Christ, doe folow the truth that we deliuered them. Dearly beloued, in that thou art diligently good vnto the Christians, whiche are there, and come thider as strangers, thou doest a dede worthy hym that truly putteth his trust in the Gospel, and loueth Christ. For they haue made re-  
 porte of thy sinceritie before all the whole companie of the Christians. And thou shouldest doe well to, if thou wouldest bring those, whome thou receiuedest gently at their coming, forth with like gentleness, thither as they would goe: like as they, which goe about Gods busines as not theyr owne, deserue to be entreated of the that loue God hartly. For they went not forth to a market to increase theyr owne household prife, but to preach the name of the lord Iesu Christ, whose doctrine they distribute so vnto þe heathens, that they take nothinge of them for all that: to thintent they maye bringe the more frute vnto Christe, for whome they labour: and if they so doe, god defende them from all suspicion of hastringe hande making. In dede it is be-  
 semynge for vs to receiue suche in to oure house, and to prouyde, that they want

## The paraphrase of Erasmus vpon the .iii. epistle

want nothinge to the necessarie of theyr lyfe, that we may on some behalfe be partakers of those thinges, which are done by them vnto the glorie of God. for so Christ hath promised, that he which receiveth a prophete as a prophete, shoulde haue the rewarde of a prophete. I haue written heretofore already vnto the congregation, that is there, to doe the same, that I warne the of: howbeit Diotrefes withstandeth and doeth not receyue our monitions, hauing rather to be a ring leader among his owne, than of low degree, and a pure discipule of Christ: and hauing rather to be auour of a new heresy, than to be a true follower of the olde euangelicall doctrine. Wherefore if I come vnto you, I will warne hym of hys doinges, wherof he thinketh peraduenture that I am not ware, while he being a naughty manne chatteyth with malicious wordes againste vs, to thintent he myght take away our credence and autoritie from vs among you, whiche do exhorte you to continue still in the doctrine of the Gospell. Rather bringe herewith counsel, he doeth not onely not receyue the brethren, but also forbiddeth them that woulde receyue them, and disturbeth them in the congregation. The mans forwardnes is suche. My good louinge brother, followe not that whiche is euill, but that which is good. It is our partie to suffre them that naughty are, but not to folow theyr example. All are not the children of god, which haue receyued baptisme. He that declareth his faith by godlye dedes, is becom of God, for he resembleth the disposition and doctrine of hys father. He that doeth wickedlye, although he professe God in his wordes, yet he doeth not: for all that see god truly: for he is sene with moste purely feyned ries of faith, which are blotted with the darkenes of vices. Therefore auoyde the example of Diotrefes, a set Demetrius before thy eyes to do after. for his godlynes is reported of all men, whiche although they woulde saye nothing, yet the thinge it selfe maketh repore of the mannes vertue. Yea and we our selues hauinge experient of hys synceritie, beare witnesse of hym. And you know, that we beare true witnesse of hym. I had also very many other thinges, whiche I was desirous that thou shouldest knowe, but I thought it not expedient, to put them in writing. I trust I shall come vnto the shortly: then we shall presently continue of all thinges more fully and more fully. Peace be vnto the. Thy frendes that are here commendeth them vnto the. And salute thou those frendes agayne, that are there, in theyr behalfe diligently, and by name.

Thus endeth the third epistle of  
John.